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John's Coffee house June 24th 173

*The Blessing of a Protestant King, and
Royal Family to the Nation.*

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S E R M O N

Preach'd before the HONOURABLE

House of Commons,

AT

St. MARGARET'S *Westminster*,

On Saturday, JUNE 11, 1737

Being the Day of His MAJESTY's Happy
Accession to the Throne.

By JOHN DENNE, D. D.
Archdeacon of Rochester, and Rector of Lambeth.

L O N D O N:

Printed for J. and J. PEMBERTON, at the *Golden Buck*
against St. Dunstan's Church in Fleetstreet.

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Luna, 13° Die Junii, 1737.

Ordered,

THAT the Thanks of this House
be given to the Reverend Dr. *Denne*
for the SERMON by him preach'd before
this House upon Saturday last, at St. *Margaret's Westminster*; and that he be desir'd
to print the same: And that Mr. *Secretary*
of War, and Admiral *Haddock*, do acquaint
him therewith.

N. HARDINGE, Cl. Dom. Com.

2 CHRON. IX. 8.

Blessed be the LORD thy God, which delighted in thee to set thee on his THRONE to be KING for the LORD thy GOD: because thy GOD loved ISRAEL to establish them for ever; therefore made HE thee KING over them, to do judgment and justice.



Y Text is the conclusion of the Queen of Sheba's Speech to *Solomon*; whose Fame had brought her (such was her good taste, and love of merit) from a distant Country, and a Throne, to see him *in all his Glory*. This was the sole motive and reason of her Travels; and when she (a) had communed with this wonder of a Prince of *all that was in her heart*, and had proved him with all the *hard questions* she could devise: and had (b) seen his *wisdom* in every thing, in the Architecture and Magnificence of all his public Buildings, particularly of the *Temple* of his *God*; in the purity, and beauty of his religious Worship; in the good Policy of his Civil Government; in the Grandeur and O^Economy of his Court; in the strength and riches of his Kingdom; as likewise in those Arts of an extensive trade and com-

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merce,

(a) Ver. 1, 2.

(b) Ver. 3, &c.

A SERMON preach'd before the

merce, which made him the greatest of Monarchs, and his Subjects the happiest of People.—When the Royal Visitant had done and seen all this, she fell into such an extasy of pleasure, and admiration, that (a) there was no more Spirit in her; but as soon as she had recover'd, she said to the King, it was a true Report, which I heard in mine own land of thine Acts and of thy Wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it; and behold, that one half of the greatness of thy Wisdom was not told me: for thou exceedest the fame that I heard.—She next congratulates the happiness of his People, his Ministers, and Attendants; (b) Happy are thy Men, and happy are these thy Servants, which stand continually before thee, and bear thy wisdom: and at last ends her Speech, though a Heathen, to the God of Israel, as to the Author of every good and perfect gift; Blessed be the LORD thy GOD, which delighted in thee to set thee on his Throne, to be King for the LORD thy GOD: because thy GOD loved Israel to establish them for ever; therefore made HE thee to be King over them, to do judgment and justice.

This is the Connexion of my Text: and from the doctrine of it I shall make one observation or two, that may be applicable to the happy Solemnity of this day.

I. First, I observe, that it is GOD who maketh Kings, and setteth them on their Thrones, as his vicegerents to do justice and judgment upon earth. In Solomon the case is clear; for his History will

evidence,

(a) Ver. 4-6. (b) Ver. 7.

evidence, that his *Name* (a) was first changed by a *Prophet* into *Jedidiah*, the *beloved* of the *Lord*: and that he was afterwards (b) *chosen* (from among the many *Sons* of *David*) to *fit upon the Throne of the Kingdom of the Lord over Israel*; so that though (c) *all Israel had set their faces on his elder Brother Adonijah* (*a very goodly man*) *that he should reign*; yet *God turned them about* by an extraordinary interposal in favour of *Solomon*.

But then they argue very weakly, who, from this example, or from the history of the *Jewish State*, would prove, that *God ruleth*, after like manner, *in all the Kingdoms of Men*. For *Israel* was in this respect a *peculiar People*, being, for the wisest ends of providence, first *Sever'd*, and then *Kept* for ages a distinct Nation under the immediate, and miraculous Government of *God*; just as *Moses* relates (*Deut. xxxii. 8.*) *when the most High divided to the Nations their inheritance, when He separated the Sons of Adam*; *He then set the bounds of the People according to the number of the Children of Israel*. *For the Lord's Portion was his People: Jacob was the lot of his Inheritance*. *He found him in a desert land; He led him about, He instructed him, He kept him, as the Apple of his eye*. *The Lord alone did lead him, directing his Counsels, fighting his Battels, and raising up from time to time a wonderful Series of Prophets, Judges, and Deliverers*. Nay, when the (d) *Elders of Israel rejected him, that He should not thus reign over them, desiring a King to judge them like all the Nations*; *God was still pleased to continue them*

(a) 2 Sam. xii. 25. (b) 1 Chron. xxviii. 5. (c) 1 Kings i. 6.
xi. 15. (d) 1 Sam. viii.

them under his supernatural protection, to *watch* over them for *good*: and to nominate and appoint them **KINGS**; often changing the order of their Succession, *exalting* new Persons and Families out of the *dust*, and making them *Rulers* over his People.

But was it not *thus* also with other Nations? and are there not Texts of Scripture to prove (a) that *the most High GOD ruleth every where in the Kingdom of men*: and that **He** appointeth over it, *whom soever HE will*; removing and setting up **KINGS**, even as he changeth the times, and the Seasons. Nay, have we not heard *Moses* (an inspired, as well as the most antient Historian) affirming for fact? that *the most HIGH divided to the Nations their Inheritance*; that **He** separated the Sons of Adam into distinct Civil Societies: or that according to the *Son of Sirach's interpretation* (b), **He** in this division of the *Nations of the whole earth*, did set a *Ruler over every People*. In the same opinion likewise we find *St. Paul*, the Apostle of the *Gentiles*, concurring; when he tells the *Romans* (c) that *there is no Power* (in any nation) *but of GOD*: and that the Powers then in *being* (even their *Emperors*) were *ordain'd of GOD*.

In this manner do the sacred Writers express their Sentiments of this important matter; but I think such Interpreters do neither justice to them or truth, who make these, or any like expressions to signify, that **GOD** ever did by any supernatural act or law *ordain*, or declare himself in favour of any *one* sort of *Government*, with respect to *all* the *World*: or that **He** ever *set up* any *one* particular *form* in any Nation

(a) *Dan.* v. 21. ii. 21. (b) *Eccles.* xvii. 17. (c) *Rom.* xliii. 1.

Nation under heaven, but the *Jewish*; much less, that HE always *names*, and *appoints HIMSELF* the Persons, or Families, who are or have been the *Higher Powers* in the world. History, as well as St. Peter will justify us in saying, that (c) KINGS as *Supreme*, or *Governors as sent by them*, are the *Ordinance of MAN* under the ordinary *Providence of GOD*. All therefore, that can be meant by them in common sense, or the common language of Scripture is this; that as Men are made by nature sociable Creatures, and can never truly enjoy life, liberty, or property, without Government, which is the very Basis of Society; so it must be the *Will of GOD* their *Creator*, that (by the use of that *understanding* he gave them to act well and wisely, at all times and in all cases, and to consult their own preservation, and happiness) they should enter into distinct Civil Societies, form'd upon such plans, and govern'd by such Persons, and under such regulations and restrictions, as, all things consider'd, should appear to them most conducive to the *glory of GOD*, and the *good of MEN*, as well as most suitable to the temper and genius of each People. Now Governments *thus* originally settled, and Persons or Families *thus* chosen to govern, and afterwards continued by Providence in an orderly Succession, and therein acting by the eternal rules of reason and righteousness, as well as by the fundamental constitutions of each State, may with equal propriety and truth be said to be *ordain'd of GOD* (who is not (d) the *Author of Confusion*, but of *Peace*) as if they had been *appointed* to their office by a positive *Revelation*, or *anointed* by a *Prophet*. The *Power* they have

(c) 1 Pet. ii. 13, 14.

(d) 1 Cor. xiv. 33.

have and exercise in carrying on an orderly, wise and righteous government over their *People* is as much of God, as if they had receiv'd it from him by a miraculous commission; being founded in the unchangeable relations of things, in the common nature, interests, and happiness of mankind, and in the absolute necessity there is of it to maintain justice, peace, and good order in the world; which demonstrates, that *Civil Societies* and *Powers* have the same divine origine and sanction as the *Law of nature* itself: and whatever is in them *truly* the voice of *Nature*, and *right Reason*, is also as *truly* the Voice of God.

As for other Texts of Scripture, that speak of God's removing, and setting up of Kings, and giving their Kingdoms to whomsoever he will; the design of them is only to assert that of divine Providence in this particular case, which holds true in every other (e), that *whatsoever the L O R D pleases, that does He in heaven and in earth: and in the sea, and in all deep places.*—But how? not by perpetual *Miracles*, but by ordering, or permitting second Causes to produce their regular and natural effects; which is often done by such a surprising train, or coincidence of things, by so great a variety and vicissitude of circumstances, as can scarce conspire, and act together without the actual concurrence of infinite wisdom and power. Thus *K I N G S* may be said to *reign* by and thro' the providence of God, tho' they ascend their thrones by *human counsels, laws and means*; even as God (f) *leaves not himself without witness of his constant workings, and doing good in the material world, when he changeth the times*

(e) *P/alm cxxxv. 6.* (f) *Act s xiv. 17.*

times and the seasons, making his sun to shine, and giving us rain from heaven, and fruitful seasons.

But it is not, I think, doing justice to the happy solemnity of this day: or rather to the succession of the illustrious House of Hanover to the British Crown, to imagine, that there is nothing more of the Lord's doing in it, than what it has in common with that of other Families, and Princes (b), for "no Family ever came to it in like manner".

—Look back a little with me into its History, and consider it with regard to the many probabilities that often weighed against the Success of it: and the Scene of providence I shall open, will, I believe, appear even *marvellous in your Eyes*.—I need not prove, at least before a Branch of the Legislature, by arguments or facts, that *Papery* and *arbitrary Power* on the Throne must threaten every thing, that can be terrible to this Nation, or destructive of property, liberty and Religion.—Had those, who may seem willing to imagine otherwise, but lived in former reigns, especially under *James the second*, (c) (when this Church and Nation were brought to the brink of ruin: and no Eye that could see the light of truth and the Gospel, was then so blind as not to see it) They would have felt the force of what I am saying: and have join'd with the *States of the Realm* (as soon as they were blest with an opportunity of meeting) in declaring with one heart and voice, (d) that they found it, by a long and almost fatal experience "utterly inconsistent with the *English Constitution*, and with

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(b) Bishop Fleetwood's Serm. June 7, 1716. p. 12.

(c) Bishop Sherlock's Serm. Nov. 20, 1715. p. 20.

(d) Bishop Kenner's History, Vol. 3. p. 544.

“ the safety and welfare of this *Protestant* King-
 “ dom to be govern'd by a *Popish* Prince”; as also
 in disabling by the same *law*, that secur'd our *rights*
 and *liberties*, any *Papist* for the future from being
King or *Queen* of it.—That this *Resolution* and
 this *law* were *wise* and *necessary*, I appeal to the
Roman Conclave; who have been employing ever
 since (a) their utmost cunning, power, and zeal
 united to defeat them. But, God be thanked, in
 vain; for all Parliaments, in every reign, have
 unanimously approved, and vigorously supported
 them. So that when those precious Lives dropt off,
 on whom the Crown was first settled after the Re-
 volution, and when all hopes of issue from them
 fail'd; (as it soon did) 'twas then thought (b) “ ab-
 “ solutely *necessary* to the happiness of the Nation,
 “ and the security of our Religion,” to fix their
 Eyes upon the *only*, though very *distant* Branch of
 the *Royal Line*, so long as they should continue
Protestant; whom Providence had hitherto pre-
 served from the universal contagion of *Popery*, made
 worse by the violences of *Arbitrary Power*. Their
Power indeed by the constitution of their *Country*
 was bounded by nothing but their *Will*; but then
 their *Will* (such was their *merit*) was determined
 not

(a) A *Jesuit* Historian speaking of the Consequence of a *Popish*
 Successor to these Kingdoms, says, that “ it must perpetuate the
 “ *Romish* Religion upon the Throne: and in time bring it to prevail
 “ among the People”. (F. J. D'Orleans's *Hist. of the Stuarts*. p. 298.)

— The *Jacobites* therefore grew insolent upon the death of the
Duke of Gloucester, and said, that the chief difficulty was removed
 out of the way of the *Prince of Wales's* Succession. (Bishop *Burnet's Hist.* Vol. 2. p. 246.) But you may see the *wisdom* and *necessity* of
 this *Resolution* and *Law* fully justified by Bishop *Sherlock* in his Sermon
 at the *Temple-Church*, Nov. 20. 1715. p. 11, &c.

(b) King *William's* Speech, Feb. 11. and the *Resolution* of the
House of Commons, March 3. 1700.

not by their *Power*, but their *Goodness*; so that they always govern'd their *hereditary Dominions* with as much equity and justice, reason and humanity: and with as unbias'd a regard to the prosperity of their Subjects, as if they had been tied up so to do, by the strictest Laws, and the severest Penalties.

The Settlement therefore of the *British Crown* upon this illustrious Branch of the *Royal Line* was not owing to the Intrigues of Ambition, to the dread of Armies, to the more prevailing force of Money, or to the over-bearing Caprices of the *Populace*; but it was a free and cheerful Gift from the Legislature of a brave and happy People, in perfect tranquillity at home, and victorious abroad, to a race of most deserving Princes; *from whom* they had reason to expect all the Blessings of good Government, *without whom* their *Religion, Laws* and *Liberties* must have fallen, and *through whom* alone they could hope to transmit them to *Posterity*.

—By this *Title* His present Majesty sits upon his *Throne*; and what *better* can he have, and more truly *divine*? for surely it must be *reasonable* and *just*, nay the *Will of GOD*; that any *Kingdom*, however *hereditary* in its original *constitution*, should have a right and power, to secure itself, in case of imminent danger, from temporal and spiritual *Ruin*, by the most easy, prudent and natural *Means*: and then to settle (if need be) the *government* thereof upon the next *Heir* in the *lineal Succession*, under whom they can be *safe*, and *happy*.

The *Jewish History* itself affords several *Precedents* of this kind, wherein *GOD* changed the *Suc-*

cession of their *Kings* for the good of his *People*. Thus *Solomon* was preferr'd before all the *Sons of David* to sit upon the *Throne of Israel*: and *Adonijah*, tho' an *elder Brother*, a *very goodly Person*, and a *popular Favourite*, was set aside.— And why? because God loved *Israel* to establish them for ever; therefore made *He Solomon KING* over them, to do *justice and judgment*.— And indeed, as the good and welfare of *Mankind* is the *main*, if not *sole end* of all government; it will be difficult to offer any tolerable plea, why a *Nation*, when driven to *extremities* by their *Rulers*, and having this *end* only in view, and pursuing it not from personal prejudices, resentments, or a love of change, but with all temper, prudence, and deliberation, may not so far exert their *original and natural Right of self-preservation*, and of forming themselves into a *civil Society*, as to *reject* such Persons, though *Heirs at law*, from being *KINGS* over them, as would undoubtedly, nay for *conscience sake*, ruin them, without *Miracles* to prevent it.

It can, I think, be scarce a serious Question, whether *natural Incapacities* are not sufficient to exclude Persons otherwise entitled to Government. For what *People*, that have common sense, would ever trust, or leave their *Civil Sword* in the hands of *Fools*, or *Madmen*, from whom nothing can reasonably be expected, but death and destruction? Now if a *moral defect*, whether proceeding from malicious wickedness, from wrong judgment, or from zeal for a false Religion, will produce the same desperate consequences; why should not such a *moral defect* be esteem'd as just an *incapacity*, as the *natural one of folly, or madness*? I will venture to

to determine, with a most judicious Casuist, (a) that “ it matters not, whether it is Conscience, “ or Madnes, which causes the destruction; a Na-“ tion surely has a right to prevent such a Violence, “ without being troubled to know, whether the “ Distemper from which it grows, has its root in “ the Head or in the Heart.” From these Premi-
ses I may then conclude, that the Settlement of the present *Royal Family* on the *Throne* of this *Kingdom* is as much the *Ordinance* of *God*, as any law of nature, or reason: and that no *Prince* under Heaven has a more *divine* Right than our *Sovereign*; a Right, conveyed to his Family with all freedom, and deliberation, and in order to preserve our Religion, Laws, and Liberties, settled at first in a full Assembly of the States; solemnly recognized by every Prince and Parliament in Succession; sworn to by all persons of estate; acknowledged by all Nations that are, or have been in alliance with us; guarantied by some of them: and what is more, favour'd and establish'd by as many clear interpositi-
ons of Providence, as have been shewn in any parallel Case, or to any People upon Earth, ex-
cepting the *Jews*, when govern'd by a *Theocracy*.

But such is, I am persuaded, the true, public and Protestant Spirit of this most free and august Assembly, that they will hear with pleasure any instances to convince them, that *God* has in an extraordinary and wonderful manner watched over that deserving Branch of the *Royal Family*, from whence his *Majesty* descends.—Nothing could in all likelihood, judging by the rules of human Policy,

(a) Bishop *Sherlock* in his Sermon before the House of Commons, June 7, 1716. p. 16.

Policy, have preserved us, as we are this day, but the *late King's* relation to the *Crown*, and that founded upon a Marriage (above 100 Years before) of a Daughter of King *James the first*; who himself (a) lost "the probablest occasion that has been offered since the Reformation for its establishment," both at *home*, and *abroad*: and that only by not doing a common act of justice in supporting his own *Daughter's Husband* in the Kingdom of *Bohemia*. His own People, nay all the World were astonish'd and murmur'd to see him take such wrong measures, as he did: and shew such extreme Indolence, with respect to affairs, wherein he was particularly concern'd as a *Father*, a *King of England*, and as a Protestant. Some Historians give his Conduct no *softer* name, than one *continued Infatuation*; it will in my opinion deserve a *harder*, (b) if *Gondemar*, the *Spanish Ambassador's* Reflection on it be true; who was a most bitter enemy to our Religion and our Country: and who boasted, that he had by money, art and flattery (c) "lulled King *James* so fast *asleep*, that he hop'd, neither the *Cries* of his *Daughter*, nor her *Children*, nor the repeated *Solicitations* of his *Parliament* and *Subjects* in their behalf should be able to awaken him."—Happy therefore was it for *Them* and *Us*, that *He* who kept *THEM* and our *ISRAEL*, neither *slumbereth* nor *sleepeth*; for *God* himself was their *Keeper*; so that when their

(a) *Bishop Burnet's Hist.* Vol. I. p. 13.

(b) To justify these reflections on the *weak*, or *wicked* Conduct of *King James I.* I appeal to most of our *Historians*, particularly to *Bishop Burnet*, Vol. I. p. 13. and to *Rapin* translated by *Tindal*, from page 199-203.

(c) *Welwood's Memoirs*, p. 23-28.

their *Father* and *Mother* forsook them, *H*e took them up. And though he did not preserve them from all evil; but proved them, like *Saints*, *Confessors*, and *Martyrs*, through a great and long tryal of afflictions, which expell'd them their dominions, and forc'd them to seek their bread in foreign Lands: Yet such of their Posterity, as held fast their integrity and religion, and as *G*od found worthy of himself, he has greatly rewarded in this world, by opening a way through the secret workings of his Providence, for their *Grandson* and his *Heir* to a ricer and higher Throne, so as to be the chief *Defenders* of that *Faith*, for which their *Ancestors* so remarkably suffer'd: and will be crowned with a far more exceeding and eternal weight of Glory in his Kingdom of Heaven.—Their *Zeal* for true, and undefiled Religion, was indeed so distinguishing, even in that distant period of time, that many of this Nation then declared, (a) “ they could see no great cause of *Joy* in the birth of *Charles the second*, since *G*od had already better provided for them, in giving such a *hopeful Progeny* to the *Queen of Bohemia*, brought up in the *Reformed Religion*, whilst it was uncertain what Religion the *King's Children* would follow, being to be brought up by a *Mother* devoted to the *Church of Rome*.”—However, what a disoblige and discontented Party among us, did then hastily, unjustly, and in distrust of *G*od's goodness suggest; his Providence by an all-seeing, or over-ruling disposition of affairs brought to pass in his own wise, appointed Time, by making the *Heir* of that Family King over us, who was *Son* but to the *youngest Daughter*

(a) *Echard's History*, p. 449.

Daughter of the Queen of *Bohemia*: and born upon the *very* day; before *Charles the second*, the *Royal Family*, and our *legal Constitution* in *Church* and *State* were restored: and to whom alone it was reserved to *complete*, and *establish* to us through his own *Illustrious Issue* all the *Blessings* of that *Restoration*.

But besides this amazing Concern of *God* for our present *Royal Family*, we must take into our account a train of unexpected and unaccountable *Providences*, (a) such as first influenc'd the *Winds*, and *Weather*, nay the *hearts* of men, to bring about so *marvellous* a *Work* as the *Revolution*: and afterwards secured a *Succession* of *Protestant Princes* to the *Crown*, by guarding the precious life of *Him*, who then wore it (to our *Honour*, and for our *Sakes*) from many attempts of open violence and *secret Assassination*; and by *blessing* our *Armies* with an *unparallel'd* series of *Success*, conquest upon conquest, and victory upon victory, against a most powerful and neighbouring *Prince*, whose avowed aim was *universal Monarchy* in *Europe*: and to place upon the *British Throne* as his *Vice-Roy*, a *Pretender* to it; bred up with an hatred to our *Religion* and *Constitution*, as a *Bigot*, a *Tyrant*, and a *Persecutor*.—And yet after so wonderful *deliverances* *God* did permit our own *factions*, *divisions*, and *Lusts* (for our *standing Caution* be it spoken) to reduce us into imminent danger, and to sacrifice to our greatest *Enemy* all the fruits of *Victory*; but with this *gracious intention only* to convince

(a) The extraordinary *Providences* of *God* on this occasion are well collected by *Bishop Burnet* in a *Sermon* preach'd before the *Prince of Orange*, Dec. 23. 1688; as also in a *Preface* to some *Sermons* publish'd in 1713.

convince us, that **H E** alone who had *begun*, and *carried on*, did *perfect* and *establish* our deliverance. For *not unto Us, O L O R D*, but unto thy **N A M E** we give *the praise*; that our *late K I N G* (whose Memory ought to be ever *dear* to us) did not only take *possession* of his *Throne*, *peaceably*, and at a time, when the Armies of our Enemies (to the concern and terror of all good *Englishmen*) were employed in *enslaving* a brave People, who had been *treacherously* given up as a *Prey* unto their *Teeth*: but was also settled thereon by the critical Death of a Prince; who, at the breaking out of a *most unnatural Rebellion at home*, had it in his *power* and in his *will*, to have been the *most dangerous Foe from abroad*.

Now from these few historical Reflections we may judge how this *Royal Family* has been chosen, conducted, and advanced to their *Throne*, not only by all the counsels and means of reason, prudence, and law: but also through immense difficulties, through many and various hazards, through numberless vicissitudes of hopes and fears, through several conflicts of *Popery* and *Slavery* on the one hand, and of *true Religion* and *Liberty* on the other; nay, by such an *unparallel'd Combination* of *happy incidents*, I should say, *favourable Provinces*, as are little less than *miraculous*; so that we may now *bless G O D* for as firm and lasting an *Establishment* of this *Protestant* and *Free Nation*, as worldly Affairs are capable of; an *Establishment*, that cannot, all things consider'd, be better accounted for than in the words of my Text; because **G O D loved us to establish us for ever**—therefore made **H E** this *Royal Family* to *reign over us*, to do *justice and judgment*.—For without *doing justice*

and judgment any KING would be a Curse, and not a Blessing to a Nation, which is the

II. Second and last Reflection I shall offer. All KINGS should remember that they *sit upon the Throne of the LORD* their GOD; of whom the Psalmist says, (a) that *RIGHTEOUSNESS and JUDGMENT are the habitation of his Seat.* They must therefore be *good, and (b) just, ruling in his fear, and after his example.*—Their constant aim must be, as it is their true Glory and Happiness, to act like GOD on Earth, to *represent him in his perfections, to be instruments of his Providence, and to be (c) Ministers of his Kingdom, ruling in their respective dominions, and according to their several abilities, by the same laws of wisdom, truth, justice and mercy, as he himself governs the Universe.*

—It is indeed on their *Viceroyalty, and Ministry,* that the *Happiness or Misery of the People committed to their charge do so depend, that temporal Blessings or Curses are never completed, but under a good, or bad Government.*—*HAPPY* therefore is that People, which have (as we have at present) such a KING to *rule over us, who can have no true interest separate from that of this Nation: and (d) to whom “ our Religion, Laws, and Liberties are most dear; so that his first and chiefest Care has always been to preserve the Constitution of this Kingdom, as he found it happily established in Church and State, inviolable in all its parts: and to secure to all his Subjects the full enjoyment of their Religious and Civil Rights.”*

—And

(a) *Psalm xcvi. 2.* (b) *2 Sam. xxiii. 3.* (c) *Wisd. vi. 4.*

(d) See his Majesty's most gracious Declaration in Council after his Accession, *June 14.* and his Speech to Parliament, *June 27. 1727.*

—And according to his *Word* (for he has been ever *true* to it) He looks not with jealous and evil eyes upon the *Rights* and *Privileges* of his *Parliament*, nor upon the *Liberties* and *Properties* of his *Subjects*: but guards, esteems, and prizes them, as if they were the most valuable Jewels in his *Crown*.—As He has always taken the wisdom of his *Parliament* for his guide in all the arduous and intricate affairs of State, we may be sure, that the Interest and Glory of his People are the rule of his public *Counsels* and *Actions*, as well as the Object of his wishes; for a good Understanding and Harmony between the *Crown* and *Them* were never thought of dangerous import in former Reigns.

—Our Fears and Dangers have been of another Kind.—*Censures* and *Complaints* were common to every Reign, as well as this: and are as *natural*, as *differences* in *Opinions*.—They are the certain Signs, and usual effects of freedom; but whoever *censure* or *complain* ought to do like justice to the *KING*, as *He* to *Them*; for then his worst Enemies would own, that *He* is a Prince of unblemish'd honour, justice, and clemency; that *he* is faithful to his professions, promises, and engagements; that the *Laws* are the measure of his will, without the evasive claim of a dispensing power: and that his *Prerogative* has never been stretched into any wanton, or malicious invasions on the consciences, the lives, or fortunes of his *Subjects*; for, I believe, that any Injury to them would be a violence to *Himself*.—His *Courts of Justice* are therefore *free* and *open* to redress alike all grievances among the poor and rich, high and low: and if any Appeals are made against those, who act even under

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his Authority, Right will be done without respect of persons.—For that it may be done, He has hitherto taken the utmost care by appointing such Persons, in his own stead, to be Interpreters, and Judges of the Laws, for the Crown and the People; as are most eminent in their profession, for their integrity, their skill, and the love of their Country; not such as will ever be Tools to lawless power, but such as we ourselves (if left to our own choice) should make either sole Arbitrators, or Directors of a Jury, were our own lives, fortunes, and reputation at stake.

But I need say no more; for the Benefits of his government in doing justice and judgment are universally felt and acknowledg'd.—It is indeed impossible, that all of us should be so happy as to stand continually before the KING as his Servants, or to be advanc'd to places of trust, honour, or profit; but every man may with security enjoy the common rights of Subjects, and the blessings of a free People; he may enjoy without fear or suspicion what Foreigners envy him, and what Patriots of old prized at a higher rate, than the favours of a Court; I mean, his Religion, his freedom, his life; nay, whatever he can by law claim as his own, whether it be the labours of his hands, the fruits of his Trade and Industry, the Gifts of his Friends, or the Inheritance of his Fathers.—What hinders then, but that we of this Kingdom may live as happily, (a) as *Juda* and *Israel* did all the days of *Solomon*, when every man of them dwelt safely under his Vine, and under his Fig-Tree.—For (b) witness here against him before the LORD; whose Ox or Ass hath been taken?

(a) 1 Kings iv. 25.

(b) 1 Sam. xiiii. 3.

taken? who hath been defrauded, or who hath been oppressed by his mild and just administration? — His *Enemies* herein bear witness for him, when they, for want of present grievances, call in the help of a fruitful invention, or a lively imagination, to fill the minds of people with strange *Suspicions* of evils to come: or to bring home the miseries of *Tyranny* from the *Histories* of all other *Ages* and *Countries*, as well as our own.

Nor is the prospect of our *Happiness* short and broken: nor hung, as it was for many years, upon so slender a Thread, as the single life of our *Sovereign*; for God has, I hope, so loved us, as to establish us for ever; having already given us, an earnest of this his *love* in a *QUEEN*; who is the *Mother* of a numerous *Issue*, and a *Consort* worthy to sit upon the same *Throne* with *Solomon* himself; who is of the same *Interest* and *Religion* with our selves: and is from her heart disposed, as well as fully able by her *wisdom* and her *goodness*, to make the *Cares* and *Burden* of *Government* as easy as possible to her beloved *Monarch*, and to convey the *blessings* of it in the most *gracious* and *obliging* *Manner* to his *People*. — Whose whole *Interest* in the *Royal* *Bosom* is so far from being as heretofore, the chief source of *fear* and *danger* to the *Nation*, and of *mischief* to her *Family*; that it is, we are sure, always exerted for the *publick* *Good* of our *Religion* and our *Country*; even whilst her *domestick* *Cares* and *Prudence* are employed in educating a race of *Princes*, whose *minds* and *manners* she forms to every *thing* that is *good*, *beneficent*, and *great*; who are daily growing in the *affections* of their *People*, and by treading in the

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Royal Steps, promise fair to perpetuate the happiness of their Reign to distant generations.

But to conclude. If the *Accession* of this *Royal Family* to the *Throne* has, under the providence of *God*, secured, and is the most likely means to establish to us for ever, all that can be *dear* and *valuable* to a *free, Protestant People*; we shall be unpardonably wanting in our duty to our *Country*, to our *King* and our *God*, unless we, for *conscience* sake, not for *fear, favour* or *reward*, contribute, each in his particular Station and circumstances, what we can towards its *Support* and *Prosperity*, by *rendring* to *Cæsar* the *things* that are *Cæsar's*, and by *paying* what is always *due* to such *Higher Powers* as are *ordain'd* by *God*, and *Ministers* to us for *Good*; I mean, a reverential honour and esteem, a chearful and affectionate obedience, with an unfeigned and zealous Loyalty; that our *KING* may be as *happy* in his *Subjects*, as his *Subjects* may be *happy* under *Him*.—If *Religion, Liberty, and Property* were never more fully enjoyed in any reign under a due execution of the *Laws*, without not only any attempt, but even shadow of a design to alter or invade them; (and for this His *Majesty* (a) appeals to the *Consciences* of his *Enemies*) How guilty then must any Person be, who shall make use of those sacred names to undermine the *present Establishment*, under which *alone* they can be *safe*. Nay, our *Calamities* and *Ruin* will be *just* in the *Sight* of *God* and *Men* should we ever in such *easy, happy Circumstances* as we are, (for we seem to be *surfeited*, and *waxing wanton* with the *sweets of Liberty*) enter into *Schemes* of *faction, sedition*

(a) *King's Speech, May 13, 1735.*

on and Rebellion: or even MEDDLE with them, that are given to CHANGE.—For what Change can they project?—Few of them can, as I believe, if they reflect on what has past, be reconciled even in thought to the government of a Prince, educated in the view and love of all the arts of arbitrary Rule: and trained up from his Cradle, and now finishing at *Rome* in the Superstitions, Corruptions, and persecuting Spirit of *Popery*. And None will, I am sure, (but such as have no Religion, or are *Enthusiasts* in it, or are *desperate Adventurers* in Politicks) ever think of giving up the best and wisest form of Religious and Civil Government in the World; that has been the work of Ages; that has been maintain'd at an infinite expence of blood and treasure; that has been often and miraculously preserved; that poises those just *Balances* with scrupulous exactness, which weigh the Dignity and Prerogative of the *King*, against the Liberty and Property of the *Subject*; that is most agreeable to the genius of the *English* Nation: and has indeed raised it to be the *Envoy* and *Glory* of the Earth.—None, I say, excepting the *Irreligious*, the *Enthusiastic* or *desperate Politicians*, will ever think of exchanging so approv'd and happy a Constitution of Government, for any of those *wild Schemes*; which, when tried all in their Turns, brought *confusion*, and *every evil work* into *Church* and *State*, (a) levelling our *Princes*, our *Nobles*, our *Bishops* and our *Gentry* with the *off-scouring* and *refuse* of the *People*: and then chusing out of them, by

(a) This was the secret Reason, why some *Members* in the *House of Commons* of the *Republican Party* opposed the *entailing* the *Succession of the Crown* upon the *House of Hanover*, when the *Bill of Rights and Liberties* was under debate at the *Revolution*. *Bishop Burnet's Hist. Vol. 2. p. 15, 16.*

by grace or force, *Rulers, Tyrants and Teachers* of this great, wise, and understanding Nation.—We should then be, as the *Jews* were in their most desperate State, when (a) *there was no King, or Prophet in Israel, but every man did what was right in his own Eyes.*

If then such may be the dreadful consequences of *changing*; Let all, who have any true value for the *Protestant Religion*, and for the constitution of the *English Government*, avoid dangerous experiments: Let them, laying aside all unreasonable heats, jealousies and animosities: and giving up, even their private Schemes and Notions, as well as their private Resentments and Views, act together with so steady a view to the publick Good, as never to be *drawn away or enticed* from it by their own sinful lusts, or selfish Interests.—Let them with one heart, one mind, and one Voice pursue the same good ends; and *follow after the things, which make for the peace and prosperity of their Country*: and sanctify every return of this day, by yielding *unfeigned Thanks to God* for bringing this *Royal Family* to the Throne of these Realms; and by praying, that his Sacred Majesty may long sit thereon in health and glory: and be succeeded by a race of virtuous and Religious *Protestant PRINCES*, as long as we shall be a free, *Protestant People*; that is, I trust in God, unto the World's End.

(a) *Judg. xvii. 6.*

